

expert- — Susan Coe

Miscellaneous.

WHY IS THE MISSION OF CHRISTIANITY SO LONG DELAYED?

BY REV. GEO. D. LINDSAY.

[The following paper was read at the Bangor Ministerial Association, and appears in ZION'S HERALD at the request of the Association.]

THIS is a question of grave importance, one which calls for serious investigation by the followers of Jesus Christ. It is to be presumed that our Lord intended and desired His command regarding universal discipleship to be obeyed, and is profoundly interested in all efforts tending in that direction. It is to be presumed that, on His part, all that can be, has been done towards securing that end; and that to-day He looks down upon His church and notes with approval or disapproval her forceful or indolent efforts towards the accomplishment of the work so devoutly wished for.

Hindrances, then, there must be somewhere, and I suppose the object of this topic is to find them out, and, if possible, remove them.

I think we can come near the cause of the tardy progress of the Redeemer's kingdom by dwelling upon three points:—

Worldly Living.

Christian influence is a potent factor in the extension of the Messiah's reign. Christ's test of Christian character is inimitable: "By their fruits ye shall know them." Many there are who read no Bible but the lives of professed believers; hence the necessity that all who name the name of Jesus should not only depart from all iniquity, but should be "living epistles known and read of all men."

In that sublime sum in addition which Peter gave to those who had obtained like precious faith with himself, he strikes the key-note of Christian fruitfulness. "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity, for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful."

It was not the design of Christ that His people should retire from the world in order to be more holy and devoted; but that they should live in the world, and yet not be of it. His prayer was that they might be kept from the evil which was in the world. How distinct and unmistakable are his utterances on those points which serve as lines of demarcation between His people and the world. "If the world hate you, ye know that I hated me before it hated you. If ye were of the world, the world would love you, because ye are of the world, therefore the world hateth you."

Here we find Jesus chiseling and moulding and fashioning the material out of which He was to make the human basis, so to speak, of His earthly kingdom, and we notice the great care He took in the inculcation of sound religious principles. He well knew that development and progress would be in exact ratio with separation from the customs and maxims of the world. We must conclude that there was a profound yearning in His heart for the speedy accomplishment of the world's evangelization. He was about to lay down His life for the world, that that world thrown out of its natural orbit by sin might be brought into harmony with right and God; and if worldly living, or trifling between the world and God, would have been sufficient to accomplish the work, the lines would not have been drawn so strictly.

Now, the question under consideration is, by its very nature, lifted out of the region of denominationalism, so that in our treatment of it we shall include all professing Christians. Who, then, in studying the words and works of Jesus, and looking over the Christian Church as it presents itself to us to-day, could conclude that the real closely resembled the ideal church which our Saviour desired to establish? While it is true that in most of the churches there are those who aim at the attainment of a symmetrical Christian life, how great a proportion allow themselves to be dominated by worldly opinions and strive after worldly instead of spiritual advancement?

It is said that the prayer-meeting is the pulse of the church. Going upon that hypothesis, would not a careful observer conclude, from the weakness of the pulse, that there was impaired action of the heart? I would like to have correct statistics regarding the relation prayer-meeting attendance bears to the roll of membership. I think the attendance would not average more than one fourth. The excuses offered are often such as to make those who offer them ashamed. Social claims are attended to. Entertainments are seldom slighted, while pressure of business is a convenient mantle often made use of to cover spiritual chilliness. How few dare meet God face to face with the excuses given to men? No excuse is valid that cannot be whispered into His ear. Has it not been the experience of every pastor that in times of commercial depression retrenchment began at the house of God?

How many churches can be counted in the East Maine Conference whose pews are surrounded at the commencement of the vacation season, and the current expenses are left to go on a vacation as well as the recent holders? If you have none such, happy are ye, for I have known such elsewhere. How many church members to-day come up to the standard of the Scribes and Pharisees in point of liberality, giving a tenth of all their income to the support of God's cause? If we could get our people to do that, we would soon be ashamed to be heard talking about the million-dollar line, and would not only talk about it, but would give three or four millions. Let us look at some figures: Take an average church membership which, we shall say, amounts to 200 members. Now it is not placing the mark very high to say that the average earnings will amount to \$400 a year. Some, of course, do not earn as much, many earn more. Here, then, you have \$80,000, one-tenth of which belongs to God. That means \$8,000. But some one objects, and says many of our members are women, a large proportion young girls, etc. Well, we grant that. Let us cut the sum in two. We now have a membership of 200, with an average income of \$200 a year—\$40,000. One-tenth of this is \$4,000. Now we are prepared to pay the pastor a salary of \$1,500. For music, sexton and gas, we have \$500. For deposit in savings bank for antici-

pated repairs, etc., \$500. For the various benevolent enterprises of the church, \$1,500. Then one million for missions would rise to at least three or four millions, and all the other interests which are of priceless value to the advancement of the cause of the Redeemer, would have a proportionate increase. By this plan pastors on small charges would receive such compensation for services rendered as to inspire them with courage. There would be no need of constant begging for improving and repairing churches, the amount appropriated for such purpose being ample to meet all the necessities. No man could find fault with the amount he was called upon to give; the man with a small income giving in proportion to that income, the man with a large income doing likewise.

The giving of this tenth with the heart and service and prayers of God's host, would not only hasten the accomplishment of the mission of Christianity, but, I believe in my inmost soul, it would tend to the temporal enrichment of our people as well. The energies of the church are crippled through penury. Macedonia's voice their desire for Christ and His Gospel by opening doors long shut to Christian work and influence, by attention to the truth proclaimed, by co-operation in plans proposed by missionaries for their spiritual emancipation, and often by the direct request for instruction in the things which they know they need, but do not understand.

The church pays its doctors' bills, and grocers' bills, and dress bills, and pleasure bills, and tobacco bills, and pays just as little as it can consistent with decency on its benevolent bills. A pastor told me once that he gave \$50 to help bring up the benevolent collections of his church. There is little or no recognition of our indebtedness to God.

Now, is there not a deep, broad, underlying cause for this lack of self-denial, spirituality and liberality? I believe there is, and I believe that cause consists in the second point which I shall make in my treatment of this topic:—

Lax Faith.

We believe that the faith once delivered to the saints was that there was salvation only in Christ; that to live in neglect of Him was practical rejection of Him; that nothing less than receiving Him was believing in Him; and that belief in Him was to be manifested by exhibiting His spirit and gladly obeying Him; that those who did not so receive Him, were lost, and lost forever. Now in so many words we do not deny this faith, but is it a practical, operative faith in the church to-day? Where are the tears of the saints that so many are living without God and without hope in the world? Where is the anxiety even of parents for the salvation of their children? Did those parents believe that a yawning hell threatened their offspring, would not more pillows be moist than the one Jeremiah slept upon? Would not the absorbing thought be, first of all and above all, the conversion of the household? Would not the awful thought come into our minds in meeting men and women, whether they were children of God or children of wrath and hell; whether they were candidates for crowns, or for the blackness and darkness of eternal despair? Were we to visit the asylums for the insane in Augusta, and see the unfortunates there in driving idleness and full of murderous intent, or raging with suicidal propensity for weeks or months, the sights there seen would repeat themselves in the busy hours of labor, and would disturb the repose of sleep. But what fairness is there in the comparison? Death will bring release to the reeling brain; a few years from now, and every inmate of that beneficent institution will be slumbering in the grave. But your fellow-workmen, your neighbors, your friends, the members of your families who neglect this great salvation, are to perish forever. Do you act up to this belief? Is there not a delusive hope indulged in in some way, you do not know how, God will bring about the salvation of these persons, that prior to death they will find Him whom they do not desire in health and strength? Or is it possible that the reality of the sinner's sad condition is not overdrawn in your estimation, and that the danger is not quite as great as is represented? In fine, is there not creeping into the church a loose kind of faith which is sapping the foundations of earnestness and effort? Has God's goodness not been so elevated as to obscure to some extent His justice and righteousness?

Is not this the reason why moral risks are run when by doing so children can be socially benefited? Institutions of learning are patronized where loose theological principles prevail, because it is a little more respectable to be graduated from some places than from others. Changes in church relationship are less difficult to an easy-going, loose faith than they were to the rigid faith of days gone by. To brush clothes with some one else who has more money, even though he have less sense, and certainly less religion than those from whom we go out, is considered quite a sufficient reason with many in the present day. How it dulls the edge of a missionary appeal when a man is balancing in his mind whether, if the heathen are to be saved, if they live up to the light they have, it is not better to avoid increasing the light, lest increase of responsibility shall be the result; whether, in fact, you are not running the risk of securing their damnation by your offer of salvation. Is there not much looseness of faith on this question, and is it explained as it should be?

I have not time to touch on points which demand attention—the unwarrantable substitution of talk for work, and good wishing and praying for giving and paying, etc. Suffice it to say, that I believe the mission of Christianity is delayed through a lax faith on the part of God's people.

My third and last point is, that I believe that the mission of Christianity is delayed through Popular Preaching.

I am a strong believer in the influence of the pulpit upon the pew. I believe it is possible for the minister to leave his impress for good or evil upon those to whom he ministers; but I am also positive that the few exercises a potent influence over the pulpit. I do not forget that Paul urged Timothy to press home the truth when he could because the time was coming when the people would not endure sound doctrine, but would demand the kind of preaching they liked. As it was in the beginning, is now, and I presume ever shall be. The demand now is popular preaching, and men are to be found who will supply the demand. What a vacancy would be caused in some churches by the preaching of Jonathan Edwards, Lyman Beecher, or John Wesley! But that's just the kind of preaching that we need everywhere to-day.

There are pulpits in our land where the men who represent God, or rather misrepresent Him, would blush to read that sentence of Holy Writ in a detached condition: "The wicked shall be turned into hell with all the nations that forget God." Rev. M. J. Savage has said, "I know that the Bible says, 'Our God is a consuming fire,' but I don't believe it." Many popular preachers in the present day think as Mr. Savage thinks, but for prudential reasons don't say as Mr. Savage says. I presume by and by we shall be obliged to adopt the Revised Version and say demon for devil—not that we may be more correct, but less offensive. How many pulpits have we in this land where the ministers dare preach what the old-fashioned Methodists were taught regarding sinful amusements? I said this was not a denominational topic, and I am not making it such. There is not a church, thank God, on this green earth less trammelled in her ministry than ours! When our people tire of us, we are sent somewhere else, and we don't have to send ourselves; but Methodism does not include all Christian churches. I have an intimate friend in another communion who dare not touch a leading question regarding morals until he feels the pulse of his deacons on the matter. He quietly moves along gospel lines, not leading, but being led. That old story is familiar to you all, of the new minister who when he went to his charge was approached by a member as to his particular style of preaching. After listening to suggestions, the minister made some inquiries as to the topics which would be popular. Adultery, lying, profanity, Sabbath desecration, intemperance, were mentioned, and all objected to as likely to be personal. "What, then, shall I preach about?" said the bewildered man. "Let me see," said his instructor; "You may preach against the Jews just as much as you please; they have no friends here." I think from the topics which I see announced in some Sunday notices, that it would be better for some preachers to preach against the Chinese, as they have few friends except Mrs. Baldwin.

I do not believe in personalities in the pulpit. I think if there is a place in all the world where a man needs to prove himself to be a gentleman, that place is God's sacred desk; but wherever sin is, it should be assailed, whether men will hear or whether they will forbear. Whether they are made glad or mad, the truth, the whole truth, and nothing but the truth, and that kind of truth most needed and most important, ought to be preached. The muddling of people's minds with new theology tawdrie, and soft sayings of a spiritually soporific flavor, is not the way to hasten the millennium.

When from every pulpit shall come forth the truth as it is in Jesus, and when the honor of God, the glory of Christ, the salvation of souls, the building up of believers in their most holy faith; and when the teaching that shall most tend to the development of Christian character and true perfection in Christ shall be the sole aim of the Christian ministry, instead of pandering to men having itching ears, or vicious habits, or depraved hearts, because they have long pocket-books or church influence, then shall we see the dawn of the coming day of the Son of Man in its unclouded glory.

"Believe and trust. Through stars and suns, Through all occasions and events, His wise paternal purpose runs; The darkness of His providence Is star-led with benign intents."

O joy supreme! I know the Voice Like some breeze on earth or sea; Yes, more, O soul of mine, rejoice, By all that He requires of me, I know what God Himself must be.

No picture to my aid I call, I shape no image in my prayer; I only know in Him is all Of life, light, beauty, every where, Eternal goodness, here and there!

I know He is, and what He is, Whose one great purpose is the good Of all. I rest my soul in His Immortal love and Fatherhood; And trust Him, as His children should.

—John G. Whittier.

CINCINNATI LETTER.

BY ALICE M. HOUSE.

SEPTEMBER, the month of our Annual Conference, is the beginning of the new year for Cincinnati Methodists. It is our ecclesiastical January then, and a good time for a double glance at our past and future.

The Ohio delegation got all it asked for at the hands of the General Conference, but the election of Dr. Joyce to the bishopric seemed a special favor to Cincinnatians. It was a favor coming to us, however, at the price of a great loss, for Dr. Joyce was a tireless general and made Methodism tell on the city in a way that few men have even attempted to do. He was the originator of every union religious move and of many of the meetings that have been forced by their size to Music Hall. Dr. Hayes, of the Presbyterian Church, said in an address at a reception tendered Bishop Joyce soon after his election, that it was surprising to him that he was willing to give up Cincinnati and St. Paul's Church for a town like Chattanooga and a bishopric.

Bishop Joyce's first episcopal tour was very successful, two Conferences closing in revivals with many conversions. His family are still with us, to go to Chattanooga late in the fall.

One of the pleasant events of the summer was the advent of Dr. Brodbeck among us, and the people at his old charges were greatly delighted by his presence. Make a note of this, if you will, and give him leave of absence again. There are rumors afloat, by the way, that the West only regards Dr. Brodbeck as a loss to the East, and intends when the time comes to pull the strings to bring him back again. And does not the distance between us seem less as you see Rev. Louis Albert Banks with you again? We see by the HERALD that he followed up a sermon at Trinity here with one at St. John's, Boston, the fortnight after. As a matter of miles could not prevent his transfer, we can only wish a matter of years had delayed it. Mr. Banks brought novel methods as well as talent and enthusiasm to his work, and his winter's campaign resulted in two hundred and fifty accessions to his church. He showed a peculiar power for reaching the masses, and if you can send us any one else with like ability, we will gladly take him, if only for a year.

There was heated discussion during the summer on the subject of "open gates," and it was not discussion in the abstract, for the

gates of Loveland, the Cincinnati campgrounds, were ajar. The experiment of open gates, after a thorough trial, had not proved satisfactory, and for the last two years the gates were closed, the fence suffering no visible loss of pickets. The Conference had commended closing them, but the jurisdiction in the matter lay in a board of directors. A majority of one deciding this year in favor of open gates, the leading ministers were conspicuous by their absence.

Loveland has a picturesque location on the Little Miami River, and has registered a large attendance in the past. It is really the only religious resort in this region, and for this reason alone any drawback to its prosperity is to be regretted. Take a steamer for any of the advertised resorts about the city, and you will find yourself rapidly drifting down stream to land where side-shows, rope-walking and dancing are the attractions of Sunday and week days alike.

A great deal of interest was naturally taken during the summer in the new time-limit, as the Fall Conference was to be the first to decide its practical effect. Many thought it would result in a shorter average term, but speculation has now given way to facts that lie in black and white before us. Dr. Griffin, of Union Chapel, Covington, Ky., was invited in the summer to return for the fourth year, and consented to do so; but our Conference has closed, and all the preachers who had finished their three years, with two or three exceptions, have made a change. This might look as if we had been living in the spirit and not under the bondage of the old law; but next year may be time enough to tell. Among the reasons for its falling almost as a dead letter at this Conference, might be this: Both the people and preachers who started together three years ago, have been expecting change at the end of this year, and when even a good man is expected to leave, it is time for him to go.

There were four Bishops present—Bishops Warren, Joyce, Taylor and Thoburn—and if every man did not get a good appointment, it was not from any lack of episcopal supervision. Bishop Warren presided, and his sermon on Sunday, from the last verse of the third chapter of Ephesians, was both a mosaic and a masterpiece.

Bishop Taylor held his audience for two hours with his story of Africa, and it may be safely said that in whatever field the preachers regard their other episcopal superiors, they look on him as the greatest of modern heroes.

Bishop Thoburn was not heard from the pulpit, but preached in the city just before Conference, after a month's confinement from a painful accident. He is greatly beloved here, and Cincinnatians claim this as his home. Dr. T. C. Hill, of the Utah Missions, who is East in the interest of the proposed Utah University, was present the first day, and captivated the Conference by his eloquent address. He has the gift of presenting a good cause in its own light, and pictured the needs of his work as so imperative and its outlook so hopeful that \$350 was raised for him.

Dr. J. S. Breckenridge, of Brooklyn, represented the interests of the new Methodist Hospital, and persuaded the Conference to raise \$5,000 in a period of several years, for the purpose of endowing a bed to be known as the Cincinnati Conference Bed.

Dr. McLaughlin, from the French Missions, New Orleans, made the wittiest speech on the floor, and at the same time threw new light on the character of the work in his parish. He said it was confined to the French-speaking population, but not to the native French or their descendants, for negroes as well as Creoles are among his parishioners. The three political parties are represented, but the Prohibitionists, he said, live in the swamps, and are designated as "alligators." Whether this new name is prophetic of their swallowing up the other parties, is a question of time, but in the meantime they are found tough customers in the campaigns.

Many of the preachers are already planning broadly for the coming year, and the city is in growing need of help from the pulpit and pews. The Germans who form the majority of our foreign population have brought us their Sabbath desecration and their beer. The Law and Order League, with vigilant and renewed effort, has failed to close the theatres and concert halls on Sunday, while the Owens Bill passed by the State Legislature saw the saloons closed the first Sunday, a few closed on the next, and all in full blast a week from that day. With eighty per cent. of foreigners, there is a long work before us in forcing our civilization upon them. But it is work brought to our doors, and Methodism was never better equipped or organized than now. Dr. Gardner, of Albion, Michigan, and Dr. Henderson, of Brooklyn, are to strengthen our pastorate, and the church will enter with the city on its second century, with the same zeal that met and overcame obstacles in the century gone.

TRANSATLANTIC ECHOES.

BY "WESTMINSTER."

"The west winds blow, and singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun!"

To-day, that is all poetry—in application as well as in essence. Your correspondent would not think of doing so foolish a thing as to throw open any windows whatsoever this dreary damp day—stolen by October from November! No, no; there's a fire in the stove, and coal going up! And snow coming down generally all over England only yesterday! But your faithful scribe has done some what lately in the way of fellowship with sun, and running streams, and singing winds. And perhaps the sun and the streams and the west winds are partly responsible for the intermission of these Echoes from the East.

But we will again open our ears towards the Orient. The remote Lincolnshire village of Epworth is destined to be widely-renowned, in connection with the name of Wesley, as Stratford-on-Avon made forever illustrious by the name and memorials of Shakespeare. Yet Methodism has hitherto had no worthy monument in Epworth. Here, it is true, is

THE GRAVE OF SAMUEL WESLEY, on the "table-tomb" covering which his son John stood and preached. Here are the church and the parsonage, fragrant with the imperishable memory of Samuel and Susanna Wesley and their children. But the "people called Methodists" have only possessed all

these years a small and mean chapel on a back street. Last month, the foundation-stones of a new and elegant church on the main street were laid with due ceremony. The buildings are to consist of a church seating 400, a school for 200, with three class-rooms, two vestries, ladies' room, kitchen, etc. These will occupy two sides of a quadrangle, and on the third side a parsonage is, by and by, to be erected. In the centre of the quadrangle a statue of John Wesley is proposed. The present outlay will be \$13,700, not including cost of land. Here is an opportunity for every American Methodist who venerates the name of Wesley to have a stone in these most appropriate Memorial Buildings, erected in the place where John and Charles Wesley were born, and where their father's ashes rest. Rev. Alfred M. Sharp, Epworth, Lincolnshire, England, will find a way to turn into English Bull-ion all U. S. bills that may be mailed to him.

The following echoes from the continent of Europe are full of significance:—At Castellore-de-Mercurio, Corsica, long years of papal intolerance have led the people to invite an evangelical preacher, and determine to provide for themselves a place of worship.

The fifteen Protestants among the 400 pupils of a Parisian lycée took 37 prizes, 47 proxims, and 84 mentions. Romanism does not seem to possess much power to develop intellect.

The municipal council at Bagnolo-sur-Corze have come to the conclusion that the cost of public worship ought to fall upon those who engage in it. A poll-tax of one franc is, therefore, to be levied on all who attend the Easter mass.

The Catholic primate of Hungary was requested by the government to pay arrears of education-tax. He retaliated by inhibiting every priest in Hungary from according absolution to M. Trefort, minister of public instruction, who was then sick unto death, and has since died. The Cardinal mistakes 1888 for 1388.

Bishop Valussi, traveling from Trent to Riva, was greeted with hisses, groans, stones and other missiles, all along the route, and had to return the same day without completing the ecclesiastical functions for which the journey was undertaken. The Bishop has openly opposed himself to the enlightened aspirations of Italy.

Bishop Seda, private chamberlain of Pope Leo XIII., has relinquished his office, to embrace the Protestant faith.

MUCH RAIN AND LITTLE SUNSHINE.

In Great Britain are proving a serious calamity. By the recommendation of the Annual Conference, the president has appointed a day of special fasting and prayer, and published a letter urging supplication "unto Him who is, in this sense also, 'the Lord of the harvest.'"

Twenty-six years ago the father of Willard F. Mallalieu left Delph, "a village among the mountains" (as John Wesley called it), between Yorkshire and Lancashire, to seek a new home beyond the Atlantic. On the first Sunday in September last, his son, the Bishop, preached in the old Wesleyan Chapel, Delph, where doubtless his father worshiped years ago. A crowded congregation listened to an eloquent exposition of Philippians 3: 8—the sermon being characterized as "truly a great deliverance."

The telegraph system in England is in the hands of the government, and is worked in connection with the Post Office Department. Every post-office is, also, usually, a money-order office, a savings bank, and a telegraph office. The parcels Post has grown to great dimensions. More than thirty-five millions of parcels are now carried in the course of the year. The average weight is less than 2 pounds. An army of 2,100 telegraphists, 700 of whom are women, is now employed at the London General Post Office. During the year thirty millions of messages are despatched. A twelve-word telegram can be sent to any part of the country for 12 cents! Since the introduction of this "six-penny telegram," the number of messages sent has increased one-half. Cannot the United States give the people cheap telegrams, post-office, savings-banks, and parcels-delivery? In England a post-office is to be found, stamps can be purchased, and all postal business transacted, in almost every ward of a city. Your Boston District, I learn, with its half-million inhabitants, including Chelsea, Charlestown, Cambridge, Somerville, Brookline, etc., has less than twenty fully-equipped post-offices! A twelve-word telegram can be sent to any part of the country for 12 cents! Since the introduction of this "six-penny telegram," the number of messages sent has increased one-half. Cannot the United States give the people cheap telegrams, post-office, savings-banks, and parcels-delivery? In England a post-office is to be found, stamps can be purchased, and all postal business transacted, in almost every ward of a city. Your Boston District, I learn, with its half-million inhabitants, including Chelsea, Charlestown, Cambridge, Somerville, Brookline, etc., has less than twenty fully-equipped post-offices! A twelve-word telegram can be sent to any part of the country for 12 cents! Since the introduction of this "six-penny telegram," the number of messages sent has increased one-half. 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Zion's Herald.

WEDNESDAY, OCT. 17, 1888.

OUR ISHMAEL.

The Roman Catholics are the Arabs of the Christian world; their hand is against every man, and every man's hand is against them. In almost every land the people have tried to be on good terms with them, and governments have conceded much to them, often much more than their share, for the sake of peace; but the concessions have usually emboldened them to make more extravagant demands; they are never satisfied with less than the whole. Nobody can live with them quietly without the most abject submission to their control; no compromise will ever satisfy the insatiable ambition of the hierarchy; they long to plant their feet on the necks of kings and peoples.

When nations wake up to these facts, as they are sure in the end to do, they often deal with this brigand of the desert in a very summary manner. Mexico and the Central and South American republics long endured the selfishness, greed and bad management of the priests; but the better people of these States have become aroused, and are determined to exclude the priests from control in all civil and educational matters. Do the priests in America propose to make themselves as odious to the free people as are those in South America? Do they wish the American people to deal with them in the same summary way? We shall see.

"UNOCCUPIED MINISTERS AND CHURCHES."

We take our title from a recent editorial in the *Evangelist*, the able representative of the Presbyterian denomination. That system of church government is most admirable in many respects. That it fails of reaching the ideal, is most frankly and painfully confessed, as will appear by the paragraph which we shall quote. It is found that Presbyterianism is insufficient where Methodism best succeeds. We can station our ministry and supply our churches, and Presbyterianism cannot. In the two lines of religious economy most essential to success, the itinerant system is sufficient. We sometimes think that these important points in our system are more gratefully appreciated by the observing of other denominations than by many of our own people. We have so long enjoyed the benefits of the system in working every minister and supplying every church, that we cannot properly realize what the situation would be in grievous embarrassment if a large proportion of our ministry were unemployed and many of our churches left unsupplied. It is well for any who become restive under the itinerancy, to reflect upon these important facts. These are the frank but emphatic words of the *Evangelist*:

"It is a great and sad defect in our Presbyterian system, that it has no independent, self-sustaining agency for bringing together our unoccupied ministers and vacant churches. We have between four and five hundred of the former, most of them excellent and able men, now presiding over the pastorate — men as able and faithful and spiritual as any who are in it, who cannot speak for themselves, and who are saddened and despondent that they are not engaged in their loved and chosen work of the ministry, though of all things they most long to be engaged in ministerial service for the Master. And so we have between twelve and thirteen hundred vacant churches, more or less losing, if not suffering, for want of faithful pastors, while we have no systematic and authorized agency for aiding them to supply themselves with a settled ministry. By the Methodist system every church has its minister, and every minister has his church, unless he is disabled by sickness or the infirmities of age, in which case he is placed on the retired or superannuated list, with comfortable provision for support to the end of his days."

ST. JAMES RELIGION.

That is, practical religion. There is, in fact, no other true religion, for "faith without works is dead;" the devil has made that false religion and something more, for they believe and tremble. Show your faith by your works; it is the only evidence you can furnish which St. James will accept. That good story of how you were converted twenty years ago last Sunday, at 9 A. M., is doubtless perfectly true; but how you behaved yourself all last week would be a far more satisfying story from a religious point of view. That you were

converted once, nobody will doubt. But more to the point is proof that you can hold your tongue, help the poor, comfort the distressed, give a poor man a good seat in church, endure and resist temptations, and look long enough into the perfect law to become transformed. What kind of a man has your religion made you? If it be a St. James man, what you do will describe you and give the proper emphasis to your "experience."

Read St. James again; it will do you good. The brief epistle is a summary of sound, sturdy, living Christianity. There is no sneer at faith in the sharp challenge of an intellectual opinion which being unharmed with moral conviction has no power to move the hands of a man or shut his lips from gossip or wrath. This St. James religion makes a man work; it restrains him from selfish living, and makes his experience precious to his neighbors. They like to get a glimpse at the fires which run through his human engine. We have heard of men whose "experience" could not be eloquently told within twenty miles of home. We have known of men whose wives blushed when they heard the strange story in meeting — nothing in domestic life had suggested this blazing fire of devotion.

We are not criticizing; we are enforcing a lesson. An ounce of St. James religion is worth a ton of spasms and eloquence and do-leanness. The ounce works like a leaven in meal and transforms the man and his fellows; the ton is only material for a brush fire which has no function except to destroy the brush. The effectual and fervent prayer of a righteous man availeth much. But note that "righteous man;" as if St. James foreknew some shiftless dead-father people who are not righteous though they are fervent and in a sense effectual. The truth is, that there is never any question of the piety of a man who acts as St. James writes. If he keeps the whole law, is without respect of persons, suffers patiently, keeps the peace of the church, commits no one of the sins of the lip, and in one word is "righteous" while actively merciful and faithful — keeping himself unspotted from the world — nobody will question the genuineness of his faith.

One man recently said of a neighbor: "He is a very nice man if you don't have any business to do with him." What a slash was that into a man whose religion is vain! What if sinners have to warn each other not to have business with particular Christians? What if a man's religion cannot be found in his own house? What if the poor are afraid of his heavy hand? No doubt there are such men who are ignorant of their terrible error and danger. They belong to the church; they think of the church as something they have stock in; they have a notion that all criticism is born of hatred of the church. Just because he is reproached for meanness, such a man now and then plumes himself as a martyr for Jesus. It is a terrible delusion. He is not blamed because he belongs to the church, but because he is dishonest, unmanly, passionate or revengeful; or, in one word, an unrighteous man by the St. James standard.

Are we harsh? Look here at what St. James says: "Ye ask . . . that ye may consume it upon your lusts." That is to say, you pray for blessings in order that you may sin in the use of them. That cuts to and through the bone. There were people "that bad" then; there are now, doubtless. Their religion is so utterly vain, so deceived and deceitful are their hearts, that they imagine they have some kind of claim on the Almighty for the means to gratify their sinful desires. Let us examine ourselves whether we be in the faith by the St. James tests. They go down to the bottom of us, and they compel us to look steadfastly at ourselves in the mirror of the law. Let us be ashamed not to face the searching light of that scrutiny.

POINTS.

- It is the golden era of political tolerance and fair treatment.
- New York is the Gibraltar of the campaign.
- Celtic blood is traditionally democratic.
- The political prophet is reticent.
- Cincinnati and its suburbs have forty Methodist churches, with 7,693 members.
- It requires no genius to be an iconoclast.
- The life of Bishop Matthew Simpson by Dr. George Crooks is in press.
- Count that day lost in which you have not helped somebody.
- Spurgeon thinks Nonconformists give too little prominence to the Lord's Supper.
- The best evidence that we have grown old is when we are out of sympathy with the young.
- A revival has been going on simultaneously in different parts of Japan.
- Charles Lamb declared that he felt like saying grace when he took up Milton or Shakespeare.
- Dartmouth College is to have a new building for the Young Men's Christian Association.
- The work of revival must begin in prayer.
- "By the term 'liberalism' is generally meant limp conviction, or toleration badly run down at the heels."
- There are now more Chinamen in the Sandwich Islands than native male Hawaiians.
- The world is not so bad as it is badly painted.
- "The Americans see straight and speak straight to the point." — *Matthew Arnold*.
- That smile cost nothing, but it brightened another life.
- The monotonously intense person always wears us.
- The simple iteration of religious emotion, without Biblical instruction, atrophies the conscience.
- "How best not to do it," seems to be the attitude of the present Congress.
- General Fisk has so far recovered as to fill his later engagements.
- Blaine is greeted with immense audiences in the West.
- "Oh, would some power the gittie give us, To see ourselves as others see us."

— Shan pessimism, misanthropy, egotism, if you wish to be useful.

"Take your stand by the altar of truth, and be not led down thence by sophistry or by ridicule." — *Bishop Vincent*.

EDITORIAL NOTES.

Vermont Methodism. — With much of the zest and joy which the man has who is returning to the fond and memorable home of his childhood, the writer left Boston for a few days with Vermont Methodists. Three district preachers' meetings were so arranged that we could look in upon all of them.

The first was at Springfield, Vt. Rev. L. Bruce is stationed at this old and desirable charge. Here we met many of the older brethren and some of the younger who have come into the Conference to do excellent work since they emigrated. Rev. R. Morgan, the presiding elder, is the same genial Christian gentleman that has always been and seems specially adapted to the work of superintending to which he has been so long called. Rev. H. W. Worthen, the Pastor of the Conference, Rev. J. S. Little, and Rev. Joseph Hamilton gave us most cordial welcome. The writer was once pastor of this church during the session of an Annual Conference, and introduced to representatives of the official board as such by the presiding elder; but Bishop Gilbert Haven, in the last hour of the session, asserted his prerogative, and substituted Montpelier as our home. Springfield gained instead Bro. N. F. Perry, who did such excellent work for them. It may not be known that Rev. R. L. Bruce is eminent as a writer of fiction, but those who enjoy so much our family page, will be convinced of the fact in our next issue.

From Springfield we went to Williamstown. In this romantic rural town a goodly number of preachers had gathered. Rev. A. B. Trux is the successful presiding elder. Rev. F. W. Hamblin is pastor, and is especially commended for the thoughtful and practical sermons which he preaches. Rev. W. J. Kidder, with great tact and earnest labor, secured the church and parsonage for this charge. The best word we can say of him is that he is just as you in spirit and fellowship as when we first knew him. We have a story that we love to tell of him, and will give it to our readers some time, but in impatient compositors will not wait at this delayed writing. Rev. H. A. Spencer actually seems younger than when first we knew him. Rev. C. H. Farnsworth is a signal success in all departments of church work in the pastorate. It is said that Rev. L. B. Beaman has the charge with the greatest possibilities for growth in it in Vermont. We told him, therefore, that he must put in a hundred new subscribers to the *Herald*, and he is to preach upon Methodist literature and make the trial.

Another name for success, we are very confident in the matter. Rev. A. B. Webb, of Northfield, read an excellent paper, so did the brethren said, on "What the Charge Demanded of the Preacher." It was a delight to meet Brothers Busnell, Vail and others, with whom we had been so closely and pleasantly associated. When stationed at Montpelier, Rev. C. H. Farnsworth and Rev. George L. Story were members of our congregation, and both were engaged in mercantile employment. Rev. J. O. Sherman, Dean of the School of Theology, read a paper on "The Church as a Home," and was very successful. He was kept at home by the dangerous illness of his children. We had a most genial chat with Rev. W. F. Davenport, of Waterbury, our excellent and efficient correspondent from the Montpelier District.

Wednesday evening we were due at South Hero. We took the train for Milton. A rush of memories thrilled the soul as we came to this village; for here we tried to preach our first sermon. Rev. J. D. Beaman, one of our spiritual fathers stationed here, sought us at Burlington, and spoke to us when under deep conviction of the word of the prophet, "Thou art the man," and led us into the ministry. It was the quarterly conference at Milton that gave us our first license, and as our name is on the roll of that church to day, Rev. A. W. Ford is our pastor. Wallace Hall, esq., of South Hero, met us at the depot and drove us over a beautiful and romantic road across the lake to the famous "Sand Ridge" on to the island. Rev. G. A. Emery is the faithful pastor of this church. Rev. E. W. Culver is the deservedly popular presiding elder of the district, and alive to all the needs of Methodism. Bro. Ford was in the chair, and Rev. C. S. Hubbard, of St. Albans Bay, was secretary. We heard an excellent and critical paper from Rev. J. W. Baxendale on "Fidelity to the Church." In the evening a large audience gathered. We were privileged to speak to them on "The Methodist Press." We were delightfully entertained at the beautiful home of Bro. Hall before mentioned. Here the genial and fraternal Rev. W. C. Robinson, of West Berkshire, an associate guest, made the stay especially pleasant. Our visit was all too short and hurried, and we much regret that we could not make the St. Johnsbury District as we at first intended. But our parish — New England — is somewhat large, and the maw of the columns of *Zion's Herald* is insatiable, and perpetually so. There is no jealousy so tender and strong, however, as that of our "first love," the Vermont Conference.

The Herald Commended. — The New Bedford District Preachers' Meeting, held last week, paid the *HERALD* the compliment, after a full and frank discussion, of passing the following resolution: "We are very grateful for the unexpected expression of commendation, and are impressively moved by it to make the *HERALD* the minister's indispensable help and ally in his study as well as in the homes of the people."

Whereas *Zion's Herald*, under the editorship of Dr. Parkhurst, is growing increasingly attractive, and is so admirably adapted to the needs of the people, and

Resolved, 1. That we, as the New Bedford District Ministerial Association, hereby express our hearty appreciation of its elevated, Christian tone and its practical, wide-awake spirit.

2. That in our judgment, the *HERALD* is, for New England Methodists, the best paper published, and ought to be in every Methodist home on this district.

3. That, for the purpose of bringing this paper into the hands of the homes, we recommend a reduction in price at the earliest possible date.

PERSONALS.

— We are very happy to notice the fact that Hon. Jacob Sleeper was so much improved last week as to be able to enjoy a short ride in his carriage.

— H. Wm. P. Dillingham, in his inaugural address as governor of Vermont, recommended the enactment of a law making the penalty for the illegal sale of intoxicating drinks imprisonment. That is certainly sturdy prohibition from a Republican governor.

— Dr. Howard Henderson will take engagements for his lecture on "The Swords of Grant and Lee," for New England during the first fortnight in December, beginning the 4th. He is booked for Burlington, Vt., for Dec. 5. Address Redpath Lyceum Bureau, Boston.

— We regret to learn that Rev. H. W. Bolton, D. D., does not improve in health.

— We are personally grieved to read of the funeral of Robert N. Fisk, D. D., of Baltimore. We were not aware that he was ill. Dr. Baer was our pastor when an attendant upon the Metropolitan Church in Washington for a few months; and when looking for a regular correspondent from the Baltimore Conference, Dr. Baer was our first thought. He consented with some hesitancy to assume the position, but did the work with a most interesting and impartial pen. We wrote him recently that his regular letter was overdue, and wondered that he who was always so prompt should for once delay. Dr. Baer was an able preacher, a man of culture, devoted, fraternal and always faithful. He will be greatly missed by his own brethren in the ministry.

trist that the reports that come to us of the essential truths of the Cross. I have showed how Christ had drawn the world to Himself first in inquiry, then in doctrine, and finally in life and character. Sound sense, brilliant and scholarly illustration, and iron logic characterized the whole address. Here are one or two of the golden nuggets: "Christ did not institute any ordinance to commemorate His holy life, but His redeeming death . . . of which the Supper was the symbol. . . . Christ speaks of His own death even in the midst of the glories of the transfiguration."

Said the brilliant Madame de Staël, "If Christ had done no more than to teach the world to come unto God and say, 'Our Father, He would have done more than all the philosophers. . . . Christ makes that man indeed pitiable whose possessions are greater than the man himself. . . . The message of the scholar of the first century to the scholar of the twentieth century is still, 'Christ — and Him crucified!'"

The annual dinner to the students and invited guests was given in the dining hall immediately after the matriculation of the new men. President Wolf of the Mt. Vernon Club acted as toast-master. Dr. Warren, in view of the crowded and still increasing attendance in every department of the University, responded to the question, "What of the Future of Our University?" Prof. Mitchell spoke of his recent "Trip through Palestine." Dr. Sheldon, the church historian, answered to the toast, "Church and School History in Boston Since April 1st," and spoke in his happiest mood and with his driest wit. Dr. Steele spoke on a factious subject suggested by Prof. Sheldon. Dr. Townsend stood up to the quizzical toast, "Two in Brackets," Dr. Eljah Horr to "The Theological Course as Looked at After Several Years Out;" Dr. Hamilton on "The Relation of the Student to the Church;" Assistant Dean Buell, the resident professor, happily painted the average student in his talk on "Life among the Theologians;" and Dr. Codding spoke of "Boston University as Seen from a Distance."

Mr. Brown, of Iowa, responded for the senior class, Mr. Huckel, of Pennsylvania, for the juniors, and Mr. Merrick, of New York, for the juniors class.

The class that matriculated last Wednesday is the largest that the School of Theology has ever seen. They numbered fifty-one, almost three-fourths of them college graduates. The whole list of students in the school now foots up 129 — larger than any previous year. They represent all parts of the country; eight are from various parts of California, one from Armenia, one from Moradabad, India, one from Jonkoping, Sweden, and one from Kiskamunga, South Africa. A curious and not unaccountable fact is that just three-fifths of the students are drawn from sources outside of New England.

BRIEFLETS.

— The editor of the *HERALD* preached Sunday morning in the delightful church at Auburn Me., and in the evening addressed a union congregation of the three churches at Hammond St., Lewiston, on "The Methodist Press." He is now in attendance upon preachers' meetings at Winthrop and Bowdoinham. The ministers are making an unusually earnest and successful canvass for the *HERALD*.

— The fifteenth annual meeting of the National Woman's Christian Temperance Union will be held in the Metropolitan Opera House, New York, Oct. 19-23. A daily paper, issued by the Woman's Temperance Publication Association, will contain stenographic reports of all the proceedings. Addresses will be given by leading workers in the cause, and Bishop Fallows, of Chicago, will preach on "Ecological Emancipation of Women."

The address of the president, Miss Frances E. Willard, will review all present phases of the woman's movement, including the International Council of Women at Washington and the National Council there organized; also the World's W. C. T. U. and the Chicago Council of Women, of all of which she is at present the executive head.

— Chaplain McCabe is issuing a monthly campaign document, entitled *World Wide Missions*, which will be found just the right stimulus for pastors to use among their members. It will bring to use facts, incidents, statistics up to date. The price is low — 25 cents for the year. The presiding elder of the Chicago District ordered a thousand copies at once for his district. Dr. Wm. Butler, Newton Centre, will receive subscriptions, or Chaplain McCabe may be addressed at 805 Broadway, New York. Send in your quarters!

— We request a careful reading of the article on our first page entitled, "A Chapter of History." We print it because we find that so large an element of our constituency not familiar with the important facts connected with the "Wesleyan Association," and its peculiar relation to New England Methodism. We are confident that the old and many new friends of *Zion's Herald* will come into closer relation to this grandest benefactor of the denomination when aware of these historic facts.

— We are receiving many requests for sample copies of the *HERALD* for use in securing new subscribers, who will come into the fold. If any other brethren in the ministry think that they can make good use of a limited number for this end, the publisher will be happy to supply them.

— The third annual conference of the Massachusetts Young People's Societies of Christianity will be held in Plymouth Church, Worcester, Wednesday and Thursday, Oct. 17-18, beginning Wednesday at 5 P. M., and closing Thursday evening. A choice programme is published.

— The *Methodist Review* for November makes an early appearance. The editorial department exhibits a wide range of thought, from brief paragraphs to thorough discussion of current subjects. Dr. Mendenhall is vigorous in his criticism of "The Chronic Disease," while the digest of the magazines and reviews and the critiques of books are proof of a skillful understanding of the literature of the day. A "departure" appears in the contributed articles, one being a "Symposium," and another accompanied with an editorial rejoinder, both of which will attract wide attention. A fuller account will be published in a future issue.

— The early Disciples of our church are now exceedingly rare books. Two or three copies of the first editions are in existence, except the third edition, 1878, no copy of which is known to exist. Reports of complete files of the Discipline have been made, but upon investigation they have proved incorrect. At this date no complete set is in existence, nor is such a file possible until the one "missing link" — 1787 — is found. Copies of the early editions are so rare that they cannot be obtained at any price. Rev. Chas. S. Nutter, of New Bedford, Mass., has a fine set, the first edition of 1786, the second of 1787, the third of 1788, and the fifth of 1789. Price 50 cents per copy unbound. If a copy of the third edition, 1787, is found, it will probably be added to the list of reprints.

Matriculation Day.

Matriculation Day always brings together a goodly company of the friends of Boston University, School of Theology, and so it was on last Wednesday, the 10th. The weather was auspicious, the attendance large, the address excellent, the students enthusiastic, and the annual dinner and toasts thoroughly enjoyable. The exercises opened with the sacramental service. Dr. Lindsey read the service, and the other ministers present assisted in the ministrations. Among those present were President Warren, Asst. Dean Buell, Pres. Steele, Mitchell, Sheldon and Townsend, and a small beginning of the year's work. The address was by Rev. Dr. Baer, of the School of Theology, and was a paper upon "Mission Work in Roman Catholic Countries." This spoke of a religion in the name of Christianity, and in the condition of things in the great empire of Brazil, in the ignorance and in Spain, Italy, portions of France and Belgium, is equal to paganism, so little are the people touched by real Christianity. Reference was made to what is being done by the various boards of missions, and what may be accomplished by women, and that as controlling forces there is imperative need of their work.

Mrs. Dr. Butler, in a short address, spoke of her visit in Puebla, "the city of angels," to the cells used in the Inquisition, of the first of the missions of P. P. in this country, then of the needs of the missions in Mexico.

Miss Emma S. Knowles gave a most interesting account of her school at Nani Tai, India, among the English-speaking Eurasians. Here are 74 scholars, with day scholars. With a small beginning six years ago, it now pays its regular salary of a part of the interest upon the loan secured for the purchase of its property. The fruits are already appearing. Four of the girls taught are entering into work. Miss Knowles spoke of the established schools for scholars, but said that the great need was for schools for Christian culture, and upon this need she spoke with great emphasis. A lady assistant must be secured for the school.

Mrs. M. G. W. read a paper in which she reminded those engaged in the home work of the aim of the Society — an auxiliary in every church. From the returns of the secretaries she had found that but forty-four per cent. of the churches in the Branch sustained an auxiliary. The utility of district meetings was urged upon

forceful presentation in new lights of the old essential truths of the Cross. I have showed how Christ had drawn the world to Himself first in inquiry, then in doctrine, and finally in life and character. Sound sense, brilliant and scholarly illustration, and iron logic characterized the whole address. Here are one or two of the golden nuggets: "Christ did not institute any ordinance to commemorate His holy life, but His redeeming death . . . of which the Supper was the symbol. . . . Christ speaks of His own death even in the midst of the glories of the transfiguration."

Said the brilliant Madame de Staël, "If Christ had done no more than to teach the world to come unto God and say, 'Our Father, He would have done more than all the philosophers. . . . Christ makes that man indeed pitiable whose possessions are greater than the man himself. . . . The message of the scholar of the first century to the scholar of the twentieth century is still, 'Christ — and Him crucified!'"

The annual dinner to the students and invited guests was given in the dining hall immediately after the matriculation of the new men. President Wolf of the Mt. Vernon Club acted as toast-master. Dr. Warren, in view of the crowded and still increasing attendance in every department of the University, responded to the question, "What of the Future of Our University?" Prof. Mitchell spoke of his recent "Trip through Palestine." Dr. Sheldon, the church historian, answered to the toast, "Church and School History in Boston Since April 1st," and spoke in his happiest mood and with his driest wit. Dr. Steele spoke on a factious subject suggested by Prof. Sheldon. Dr. Townsend stood up to the quizzical toast, "Two in Brackets," Dr. Eljah Horr to "The Theological Course as Looked at After Several Years Out;" Dr. Hamilton on "The Relation of the Student to the Church;" Assistant Dean Buell, the resident professor, happily painted the average student in his talk on "Life among the Theologians;" and Dr. Codding spoke of "Boston University as Seen from a Distance."

Mr. Brown, of Iowa, responded for the senior class, Mr. Huckel, of Pennsylvania, for the juniors, and Mr. Merrick, of New York, for the juniors class.

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The evening session was opened by devotional exercises, conducted by Mrs. T. C. Watkins. The treasurer reported \$2,500 as raised during the year. The agent on supplies stated that the value of the \$2,500.00 had been sent out. The excellent reports of the corresponding secretary were full of encouragement. Forty-five auxiliaries were reported, numbering 1,200 members; Young Ladies Bands 3; Children's Societies 7; life members 77; honorary managers 6; honorary patrons 1; subscribers to *Woman's Home Missionary* 100; 40 Mothers' Jewels, and 8 benedictions.

Mrs. Clark, missionary at the Immigrants Home in East Boston, gave a very interesting report of her work.

Rev. W. L. Haven addressed the meeting speaking on the emigrant question. His words were full of inspiration to more efficient work in this department. In answering the questions: "Where do the emigrants come from?" "Where do they go?" and "How shall we reach and save them?" he brought many startling facts to light, and urged our sisters to work with new zeal and more devotion for their salvation.

The evening session was favored with addresses by Rev. F. C. Clymer on "Roman Catholicism," and by Rev. L. A. Banks on "The Indians." This former showed plainly that the Romanists believed on the Cross, but not really received the Crucified One, and encouraged us to work with hearts full of love and tenderness for their conversion. Rev. L. A. Banks spoke of his personal work among the Indians, and in an interesting way presented his experience in reaching the heathen. Our attention to these people is great, and we are glad to see the fact more to early.

M. B. KNIGHT, Recording Secretary.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.

Rev. A. G. Davis presided. Dr. L. P. Cushman conducted the devotions. The president announced the following as the committee on questions for the ensuing six months: G. S. Chadbourne, C. A. Littlefield, J. O. Knowles, A. M. Osmond, R. Nichols. L. W. Staples was re-elected assistant secretary. The report of the committee on the reorganization of the meeting was taken up, and after considerable discussion was adopted. The main point of the report was the resolution closing the district to all but ministers except when ordered otherwise. An invitation was received from St. North Avenue Church, Cambridge, to the members of the meeting and their wives. The invitation was accepted. The report of the committee on the improvement of our Sunday schools, was made the order of the day for next Monday. The meeting closed with the benediction by C. W. WILDER, Secretary.

Stanton Avenue.

Sunday, Oct. 7, at 10 A. M. morning service, five young ladies and gentlemen, all graduates of our Boston high schools, and some of them now in college, were received from probation into full membership. The meeting was held in the evening at the same address, and was very successful. The meeting closed with the benediction by C. W. WILDER, Secretary.

North Boston District.

Monument Square. — The work of God goes steadily on in this old church. Sunday, Oct. 7, the pastor, Dr. M. K. Brown, baptised four, and the evening of the altar was filled with seekers, and several ladies. Last Sabbath evening their number was increased, many of those of the week before testifying that they had found the Saviour.

St. John's, South Boston.

The pastor, Rev. Louis Albert Banks, preached a powerful sermon last Sunday upon "A Hundred Years' Fight with the Liqueur Traffic," contrasting the past with the present in an inspiring manner.

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the Parent Board, gave an address upon "Twenty Years' Mission Work in Japan." After speaking of the early history of missions in that country, he remarked that Japan is in striking contrast with other nations. The people are an independent, progressive nation, their adoption of western civilization and the patronage of Christianity seem to be political measures. At the educational and political agencies are in favor of the church. The great need for its success is the establishment of theological seminaries and training schools for Bible women to raise up native teachers for the twenty-five years to come, which will be an important period with the people.

Singing, and the benediction pronounced by Rev. Dr. Kitchin, closed the meeting.

WOMAN'S HOME MISSIONARY SOCIETY.

The Woman's Home Missionary Society of the New England Conference held its seventh annual meeting, Oct. 3, in the People's Church, Boston, Mrs. V. A. Cooper presiding. Nearly fifty delegates were present.

After the devotional services, led by Mrs. Cooper, the reports of various committees and district secretaries were read, committees on by-laws, resolutions and special work were appointed, and the delegates to the annual meeting of the General Executive Board to be held in Boston, together with the regular officers, were elected. Mrs. Rev. T. C. Watkins was elected delegate, with Miss Mary H. Jacobs as reserve, and Mrs. A. W. Johnson as alternate. A reserve delegate for the corresponding secretary.

The following is the list of officers elected: Mrs. V. A. Cooper, president; Mrs. A. W. Johnson, vice-president; Mrs. M. S. Newhall, corresponding secretary; Mrs. F. H. Knight, recording secretary; Mrs. S. F. H. Thayer, treasurer; Mrs. Geo. W. Mansfield, agent for supplies; Miss Emma Newhall, agent for mile-boxes.

Boston District — western division: Mrs. W. L. Clark, vice-president; Mrs. H. M. Montgomery, secretary; Mrs. John Stoddard, manager. Eastern division: Mrs. T. C. Watkins, vice-president; Mrs. S. A. Jacobs, secretary; Mrs. D. H. Elm, manager. North Boston District: Mrs. C. F. Kice, vice-president; Mrs. L. H. Daggett, secretary; Mrs. W. W. Colburn, manager. Lynn District: Mrs. J. H. Mansfield, vice-president; Mrs. S. L. Gracy, secretary; Miss H. B. Haven, manager. Springfield District: Mrs. Mary L. Jacobs, vice-president; Miss Emily Wainman, secretary; Miss Julia E. Smith, recording secretary.

Everett. — Fifteen were received into membership, Sunday, Oct. 7, and four were baptized. The pastor, Rev. E. B. Kingsley, preached a powerful sermon, and the church was filled with seekers. The evening of the altar was filled with seekers, and several ladies. Last Sabbath evening their number was increased, many of those of the week before testifying that they had found the Saviour.

Springfield District. — West Warren. — On Sunday, Oct. 7, a special effort to cancel 100 names from the annual fair, which has helped out the finances, has been made. The spiritual interests of the church are being appealed to the churches of help in the emergency. "A muck!" Let every one a little, and the aggregate present needs.

Hadley. — There was historic town with which names of Gough and W. regicides, and that of "the soldiers loved to cancel" the enterprise was abandoned, however, a few of the year advanced in years, their love for the church wish to live and die members.

Chicopee. — This church is very contented with its work. Sunday was a great day, D. D. of New York preached in the morning, and was given up to historical reminiscences by the pastors. Advantage was taken by Pastor Clark to read and to present several of the into the harness.

The Connecticut Valley. — The evening session was favored with addresses by Rev. F. C. Clymer on "Roman Catholicism," and by Rev. L. A. Banks on "The Indians." This former showed plainly that the Romanists believed on the Cross, but not really received the Crucified One, and encouraged us to work with hearts full of love and tenderness for their conversion. Rev. L. A. Banks spoke of his personal work among the Indians, and in an interesting way presented his experience in reaching the heathen. Our attention to these people is great, and we are glad to see the fact more to early.

The Family.

THE TWISTED TREE.

BY M. W. CUNY.

Near a lonely country roadside
Stands a twisted maple tree,
Or two trees twined round each other,
Making one of symmetry.

Old it seems beyond its stature,
Four limbs green, and four limbs dead;
It is not a freak of nature,
But has a history, 'tis said.

Years ago a youthful maiden
And a lover good and true,
Walking one Sabbath morning,
Came across these saplings two.

Twining them with gentle fingers,
"Let us name them now," said she;
"One is taller than the other,
That is you, and this means me."

"See if they will grow together
Into one good, thrifty tree;
If they do, will be an omen
That our lives shall happily be."

Soon they built a little cottage
On their lonely mountain farm,
She the loving, busy housewife,
His the strong, protecting arm.

And they labored late and early,
Reaped each year a goodly share,
Together thanked the bounteous Giver,
And together bowed in prayer.

And the busy years passed swiftly,
Loving children claimed their care;
But they were not without sorrow,
Death's pale visage entered there.

One was taken, then another,
From their little happy home,
Four have crossed the shining portal,
Four are left the world to roam.

And the tree was quite forgotten
Through those years of grief and pain,
Then they turned with weary footsteps
To the dead old spot again.

Lovingly they still were growing,
But four limbs were sore and dead.
"Let them be in sad remembrance
Of our darling ones," she said.

"And the four now green and thrifty,
Are for those alive to day;
It will still be in remembrance,
When we, too, have passed away."

So the tree stands by the roadside
Though some limbs are gray and bare,
And the children sweetly tell you
Why it is preserved with care.

Here it stands in fond remembrance
Of the living and the dead,
And the years so soon departed
Since the days when they were wed.

AUTUMN PICTURES.

There hang a picture painted with rare power
Before my eyes;
The bosom of a tranquil lake reflected
Soft autumn skies.

The trees, along the water's distant edges,
Bright-hued and gay,
Seemed waving to and fro, fanned by the breezes
Of an October day.

I saw the shadows of their spreading branches
Fall softly down;
I saw the sunlight sifting through the leaflets,
Yellow and brown.

Almost I breathed the air laden with fragrance
From balmy wood;
Almost the humming of insects reached me
Where I stood.

Almost—and yet, O gifted human artist,
With rarest skill,
Your touch can breathe no life into the canvas
Silent and still.

Before our gaze to-day stretches a picture
With splendor rare,
Fresh from the brush of the Great Heavenly Artist,
Pulsing with life.

And yet we, in a world of living wonders,
New every hour,
Teeming with gifts from a Divine Creator,
Question His power!

Why need we doubt that we cannot fathom?
Past mortal ken,
The secret of His wisdom, and His power;
His love and grace.

O ye, whose hearts, since last the leaves fell,
With grief have bled,
Can ye not trust that He who gave your darlings
Cares for your dead?

Teach us, Thou Source of life, Infinite Spirit,
Truly to live;
Strengthen our faith, make us more trustful;
Our doubts forgive.

— C. E. BANCROFT, in *Youth's Companion*.

THE FALLING LEAVES.

The leaves are falling from flower and tree;
They are saying to you and saying to me,
"We have done our work on mountain and lea;
Hast thou done thine?"

We have drained the nectar from sun and air;
We have given shade with these limbs now bare;
We have painted the hills with pigments rare,
From hand divine.

And what hast thou done, O human soul,
To brighten the world, and reach to me,
Of heaven; to help, with thy gracious dole,
The heart that grieves?

And when thy years to a close are brought,
Thy Maker will ask if thou hast wrought
As much for the world, and thought,
As the falling leaves.

— Sarah K. Bolton.

THOUGHTS FOR THE THOUGHTFUL.

Are there times when the world threatens
To become too much to us, the near hillocks
Of time to hide from us the more distant
Mountains of eternity, earth's tinsel to
outline earth's gold? It is in God, in the light
of His presence, as we press into that pres-
ence, that all things assume their due propor-
tions, are seen in their true significance—
the tinsel for tinsel, the gold for gold; that the
hillocks subside, the mountains rise, and the
eternal substances remain. — R. C. Trench.

"Up and be doing," is the word that comes
from God to each of us. Leave some good
work behind you that shall not be wholly lost
when you have passed away. Do something
worth living for, worth dying for; do some-
thing to show that you have a mind, and a
heart, and a soul within you. . . . Is there no
want, no suffering, no sorrow, that you can
relieve? Is there no act of tardy justice, no
deed of cheerful kindness, no long-forgotten
duty that you can perform? Is there no re-
conciliation of some ancient quarrel, no pay-
ment of some long outstanding debt, no court-
esy, or love, or honor to be rendered to those
to whom it has long been due? . . . If there
be any such, I beseech you, in God's name, in
Christ's name, go and do it. — Dean Stanley.

Now hope is our anchor fixed within the veil,
which stays us against all the storms that
beat upon us in this troublesome sea that we
are tossed upon. The soul which strongly
believes and loves may confidently hope to
see what it believes, and to enjoy what it

loves; and in that it may rejoice. It may say,
"Whatever hazards, whether outward or inward,
whatsoever afflictions and temptations I
endure, yet this one thing puts me out of
hazard, and in that will I rejoice, that the sal-
vation of my soul depends not upon my own
strength, but is in my Saviour's hand. The
childish world are hunting shadows and hop-
ing after they know not what; but the be-
liever can say, 'I know whom I have trust-
ed.' — Archbishop Leighton.

And we can well afford to wait a season,
Till all that now is dark shall be made bright,
Till all that is earthly, with heavenly light,
And we shall come at last to know the reason
Of all the toil, the seeming loss, the pain,
The silent vanishing of some dear face.

All this and more, shall in God's time come plain.
Hope, then, my soul, and let thy trust abound!
His mercies fail not. Every morning new,
They come to thee, as to the flowers the dew.
Oh, in all cares and sorrows thou hast found
His grace sufficient for thee hitherto;
It will be to the end, if thou art true.

— Selected.

The burden of every sound we hear,
The moral of every sight we see, is the old, old
truth, which finds a ready response in every
human bosom. "We all do fade as a leaf."
That is the great commonplace of the world.
It is so true and true that it has lost in a great
measure the power of truth; and therefore
God is annually illuminating it to us by the
many colored lights of autumn, and investing it,
by the aid of Nature's touching pictures,
with new power and impressiveness. Every
year, at the fall of the leaf, He is spreading
before us a great parable, in which our own
decay and death are represented. And we
tumble, like a loving mother going before her
timid and reluctant child in some difficult task,
to show it the way and inspire it with confi-
dence. He graciously ordained to go before us
in our decay every autumn, to show us that
we, too, must fade as a leaf, and to cheer and
encourage us amid the despondency of such a
fate by the assurance that, as with her by a
physical law, so with us by a law of grace,
life comes by death, and decay inevitably pre-
cedes a new and better growth. — Hugh Macmillan.

A HOLY HOUR.

BY REV. WILLIS P. ODELL.

CITY ROAD Chapel is in a very precious
sense the Mecca of Methodism. There
are associations connected with it which make
it even more sacred than Epworth or Oxford.
Within its walls the founder of our church did
many of his mightiest works, and under its
shadow lie buried his honored remains. It was
a very natural and fitting thing, there-
fore, for the Pilgrims—a name which our
party of travelers to the Holy Land has taken
—to employ their first moments in London in
a visit to this historic spot. We were kindly
greeted as we entered the Chapel grounds by a
courteous attendant, who led the way to the
place we sought, and ushered us into that au-
ditorium made so familiar to all Methodists
by the numerous pictures which are in the
various histories and memoirs.

Our first impression was one of solemn awe
and reverence. By common consent we seated
ourselves near where we entered and looked
about us. On every side were reminders,
in the form of tablets, of the noble men who fig-
ured prominently in the early struggles of our
Zion. One might almost write the record of
those times from these memorials. In silence
we meditated on the suggestions of our sur-
roundings and felt in our souls a holy stimulus
therefrom. Then one by one we moved for-
ward toward the altar and ascended in turn
the lofty pulpit. Few changes have been made
in the furniture or arrangements of the
room since Wesley's death. From the same
desk occupied by the preacher to-day the
Word was proclaimed a century ago. Each
one of us knelt alone in prayer at the same
place where our father in the Gospel was
wont to pray. It may not be known what
petitions were offered nor what blessings re-
ceived, but surely it was impossible to enter-
tain in such a presence an unworthy thought
or descend from such a sacred height without
some additions of grace. The memories which
came thronging to the mind were in them-
selves a benediction. Quietly, reverently, as
sincere sons of the church, each sought for
himself the things he felt he needed, and then
together we bowed at that altar where so
many of our honored leaders had given to
the people the emblems of our Lord's broken
body and passed the cup which commemorated
His shed blood. Here the Wesleys often
congregated. Kneeling side by side on this con-
secrated ground the hymn was sung, "Take my
poor heart and let it be," etc. The lines ex-
actly expressed the common feeling of com-
plete and perpetual dedication to the service
of the Saviour, and were felt in the soul as
well as uttered by the lips.

The song ended, one of our number led in
vocal prayer. Earnestly the cry went out to
God for help and strength to qualify for a
thorough discharge of all the duties of a min-
ister of Christ. In spirit all followed, and
with many hearty amens approved the offered
petition. Still on our knees another verse was
sung, "Praise God from whom all blessings
flow," and in our inmost souls we did praise
and magnify His name for the gift of salvation
in our Lord and for the work of the Methodist
Church through the world.

Then we arose and with subdued and chastened
spirits quietly moved away from the
holy place. The whole service was purely
spontaneous, born of the inspiration of the
hour, and somehow seemed to just meet and
fill the cravings of our hearts. It was in an
appropriate mood that we went out to stand
by the graves of Wesley, Clarke, Fletcher, and
their associates, and realize that all about us
were the inscriptions of loving hands to the
memory of those faithful toilers who prepared
for this generation its priceless heritage of
doctrinal statement and ecclesiastical polity.

From the burial-yard we turned to the un-
changed preacher's house, and soon were in
the little room where John Wesley breathed
his last. Thence we entered the diminutive
study, perhaps six feet by eight, where the
great leader wrought out his thoughts. We
saw the old clock which has been ticking away
for more than a hundred years in the same
place, and of which Bishop Taylor quaintly
remarked that it was as true to time as Meth-
odism to the New Testament. Nor did we
forget the Mother of the Wesleys, but to the
grave in Bunhill Fields directly across the
street, and in full view from the family sit-
ting-room, we made our way, and with un-
covered heads offered a tribute to the memory
of the saintly woman whose influence through
the sons she trained has gone to the four
corners of the earth in blessing.

And so, richer in knowledge and spirit, we
came away. The recollection of the moments
we passed in the midst of such hallowed sur-
roundings will not soon be lost. Grateful for

what Methodism had done for us, and proud
of the position we occupied as itinerant
preachers, we continued our journey toward
the greater Mecca of our Christian life and
hope.

ABOUT WOMEN.

Female "spotters" are now employed on some
of the surface car lines, in New York, to detect dis-
honest conductors.

— Princess Eugene of Switzerland has sacrificed
her family jewels to build a hospital for cripples upon
an island off the coast.

— Miss Ella A. Southworth, a graduate of the Uni-
versity of Michigan, and of Bryn Mawr College, is
assistant botanist to the botanist of the United States
Agricultural Bureau, Washington.

— Mrs. Anasah B. Ryder, of Orrington, Me., died
recently at the advanced age of 104 years, 8 months,
25 days. She retained her faculties to a remarkable
degree up to the close of life, and the last of June at-
tended the centennial exercises in the town of Orring-
ton.

— In the great Prohibition parade at Minneapolis,
the W. C. T. U. carriers were decorated with motes,
flags and banners, and each lady rider held aloft
a white ribboned broom. It took more than a carload
of brooms to "go round." Miss Willard's carriage
was drawn by four white horses and was literally
covered with white roses.

— The late Mrs. Anastasia Patten, of Washington,
D. C., bequeathed \$5,000 to St. Mary's Hospital, San
Francisco, to be used for the relief of the poor of that
city and county.

— There are two political clubs of young ladies at
Cerro Gordo, Ill. One is a Democratic, the other a
Republican club. These young ladies' marching clubs
will take an active part in the campaign, and will be
unfamed.

— Amelia River-Chandler is thus described in the
New York Tribune: "A slight, graceful figure, in a
tight fitting street dress of a green shade rose from the
luncheon table in the centre of the room. . . . Her
face is oval and her forehead high and unobscured by
blonde hair. Her voice is low and soft with a slight
Southern accent, and her manner is extremely affable
and natural."

— There are probably a thousand women in the city
of Pittsburgh who work in iron mills, making bolts,
nuts, hinges, and barbed wire. Over three years ago,
the men who had been working in the bolt works gave
such dissatisfaction that the proprietors decided to try
girls at the same work. The venture was such a suc-
cess that nothing would induce them to go back to
the boys and men. Just about the same time the wire
mill was removed from Illinois to Pittsburgh, and
as the girls were such a success in the bolt works, they
decided to give them a trial in the wire mill. Once
again they made a success, and the doors of the hinge
factory were thrown open to them.

HELEN OF TROY.

HELEN of Troy bent over a long table in
the city of her nativity and ironed,
ironed, ironed; hour after hour, all day long,
silently pushing aside with red and swollen
hands the polished white cuffs which found
their way to every part of the civilized
world.

For the modern Helen was a "Troy Lau-
ndry Girl."

Had you told her that the work done by her
hands was actually sent not only to every part
of her own land, but to Europe and the
islands of the sea, she would have stared
dully at you without in the least comprehending
the scope of her work.

For in the curriculum of the school in which
her education had been shaped, the only geo-
graphy known was that of the streets.

The whole world outside of Troy was la-
belled and set aside as "Unexplored Territory."

The thoroughfare on which stood the tene-
ment in which she was born, was of that or-
der common to our older cities, in which the
proportion had long since been lost between
the number of inhabitants, human, canine,
and feline, and the visible supply of clothing
and food—as had that also between the
Christian graces, and the degradation and filth.

Duke's Alley was, in point of fact, the
"Five Points" of thrifty, Christian, modern
Troy.

Helen was a child of the Alley. Twenty
years before our story opens she had been
born the child of a thief, the first offspring of
a marriage with a feeble-minded girl, poor and
degraded as himself.

Not a parentage calculated to endow its
children with shining virtues by any known
laws of heredity!

For ten years she had fought and scratched
and sworn her way through life in Duke's Al-
ley, and "held her own with the best of them,"
which interpreted by the outer world would
have read, "the worst of them."

In the ten years, almost as many little
brothers and sisters had successively come,
waited out for a shorter or longer period
their feeble protest against the hard condi-
tions of their environment, and gone the silent
way.

Only one had survived the struggle—Rhoda,
four years younger than Helen.

The neighbors had been known to say, "It's
lucky Bill's folks' young 'uns die off, for I
don't know how they'd ever raise 'em, 'n' they
wouldn't be good for nothin' if they did raise
'em."

"Bill's folks" were not held in high esteem
even in Duke's Alley.

"Don't let any on 'em lick ye, Nell! Let
'em know ye're as good as any on 'em," had
been the parental counsel.

Bill's idea of "goodness" was not, perhaps,
that held by his Christian and philanthropic
fellow citizens in the broader and less crowd-
ed streets near by.

To Bill its meek and bounds were grit—
muscle. In the society of the Alley, "I'm as
good a man as he," freely translated would
have been, "He can't lick me."

Helen's leanings towards "goodness" had
been developed solely on this line. Untaught,
defiant, stupid, the one tender spot in her
heart was her love for Rhoda.

"Lay a hand on Rhody, 'n' I'll scratch yer
eyes out," was an edict frequently issued
against her companions of the alley, and they
knew that safety lay in obedience.

An epidemic swept over the city, and Duke's
Alley was decimated. When the health offi-
cers invaded Bill's domicile and carried out its
stricken inmates, kind Mistress Murphy next
door took Nell and Rhoda into her own room
behind the saloon to stay until their parents'
return. But an adversary "better" than Bill
had at last tested strength with him, and he
was forced to yield. What could be expected
of Bill's wife but that she should do now
what she had unquestioningly done through-
out all her wedded life, follow Bill?

So they never came back to the tenement in
Duke's Alley.

Mistress Murphy told the orphan children
their parents were dead. To Nell's dull intellect
meant little beyond a cessation of kicks and
blows. She had not yet grappled with the
problem of the food and clothing supply.

Mistress Murphy solved it for her.

"It's here ye'll stay and ye'll help me in the
saloon for the bit of a bite and a sup ye'll
need; and as for Rhody, why what'll I kape
one 'il kape two."

"But I'm thinkin' what I'll do wid her at
all to kape her out o' the way, for it's no
earthly use she is for the work, and she'll be
in the way in the saloon."

"It's thinkin' I'm I'll jist send her around
to the public school to kape her out o' the
way."

School for Rhody!

Nell seized upon the idea greedily, as some-
thing which in a dim, mysterious manner was
to differentiate Rhoda from the denizens of
the alley, and give her a place among the
children she had seen outside; the children
whom in her envy she had jeered at as "big-
bugs."

She, Nell, was to continue, unquestioning-
ly, a part of the life of the alley; but Rhoda
was to take her place in the world outside.
The heart of poor, depraved Nell swelled, not
with envy, but with pride.

Three years more passed. In school Rhoda
easily outranked the children of her age. Ab-
sorbing unconsciously something of respect-
ability, the saloon, with its brawling men and
women, the saloon, which was to Nell the in-
imate idea of life and pleasure, became to
Rhoda intolerable.

"I hate it, Nell; the drinking and the fight-
ing! I wish we didn't live here."

The words sank deep into Nell's heart,
though she could not sympathize with the
feeling which prompted them.

Day by day she pondered. She settled her
plan doggedly before she ventured to unfold
it to Mistress Murphy.

"I'm goin' into a laundry to work. Me an'
Rhody is goin' to take a room and live. You're
good to us, but it's the drinkin' an' the cus-
to' an' all, Rhody can't stand."

Now Mistress Murphy's theory that
"what'll kape one 'il kape two," while plausi-
ble enough as a theory, had failed in the test-
ing. She not only consented to Nell's plan;
she helped her with such disabled furniture
as she could spare.

And now, for seven years, Helen of Troy
had been the bread-winner. It had been no
light struggle, but somehow it had been done,
and Rhoda had never known that the dinner-
box Nell carried daily to the laundry was
often carried empty.

"Rhody is goin' to graduate next week;
I'm havin' her a lovely new dress made, I
sh'ell look as good as any on 'em," said Helen
to the girl who worked next her in the laun-
dry.

"Yes; an' ye'll drop down dead in yer
tracks before the day, if ye don't stop. It's
worked to the bone ye are now wid sinnin'
Rhody to school! She's no better to come
into the laundry an' earn her livin' 'n' ye are."

The old spirit of "Lay a hand on Rhody"
I'll scratch yer eyes out," flashed from the
eyes of Helen. It was only for a moment;
the years had taught her to conquer.

"Rhody's goin' to be a teacher. The Board
has promised her a place soon as she gradu-
ates. She won't never have no such struggle
as I've had. I'm goin' to take it a little eas-
ier, now, when she gets so she can take care of
herself."

"Yes," muttered Bridget, "if ye're alive.
It's man's the day I've seen ye iron all day
wid an empty stomach. I'll warrant Rhody
didn't study without a bite of somethin'."

"Rhody didn't know, Bridget. I would not
want she should."

Commencement day it was whispered that
the girl who led her class was Bill's daughter;
that by hard study she had worked herself up
to the life of the slums.

But what mention of Helen? "Any more of
Bill's family livin'?" inquired a guest.

"Yes, one. She's only a laundry girl. I can't
read nor write. I should hope, if I were
Rhoda, she would not find it convenient to be
present to-day."

It had not "been convenient." With fevered
face and glassy eyes she lay on her poor bed
at home.

"I guess I fainted or somethin' to-day,
Rhody. It was hot ironin' and I was so tired."

She never went back to the laundry. Three
months later, when Rhoda was fairly installed
as public school teacher, Helen of Troy, Nell
of the alley, folded her tired hands, no longer
red and swollen, and went to rest—a humble,
unknown life went out. With patient toil she
had lifted a human life to a higher plane.

"They also serve who only stand and wait."
Who shall estimate her work? "Only a laun-
dry girl," but her influence may be traced
through the ages.—OLIVE GREEN, in N. Y.
Observer.

THE CHEERFUL FACE.

NEXT to the sunlight of heaven is the
cheerful face. There is no mistaking it
—the bright eye, the unclouded brow, the
sunny smile, all tell of that which dwells
within. Who has not felt its electrifying in-
fluence? One glance at this face lifts us out
of the mists and shadows, into the beautiful
realm of hope. One cheerful face in the
household will keep everything warm and
light within.

It may be a very plain face, but there is
something in it we feel, yet cannot express;
and its cheery smile sends the blood dancing
through the veins for very joy. Ah, there is
a world of magic in the plain, cheerful face,
and we would not exchange it for all the
soulless beauty that ever graced the fairest
form on earth.

It may be a very little face, but somehow
this cheery face ever shines, and the shining
is so bright the shadows cannot remain, and
silently they creep away into the dark corners.

It may be a wrinkled face, but it is all the
dearer for that, and none the less cheerful.
We linger near it, and gaze tenderly upon it,
and say, "God bless this dear, happy face!"
We must keep it with us as long as we can,
for home will lose much of its brightness
when this sweet face is gone. And even after
it is gone, how the remembrance of the
cheerful face softens our way! — Selected.

A SONG.

There is ever a song somewhere, my dear;
There is ever something sings away;
The birds sing now, and the grass grows more clear,
And the song of the thrush when the skies are gray.
The sunbeams showers across the grain,
And the bluebird trills in the orchard tree,
And in a soft, when the eaves drip rain,
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
In the midnight black, or the midday blue;
The robin pipes when the sun is here,
And the cuckoo chirps the whole night through.
The birds sing now, and the grass grows more clear,
And the autumn leaves drop crisp and sore,
But whether the sun, or the rain, or the snow,
There is ever a song somewhere, my dear.

— James Whitcomb Riley.

The Little Folks.

WHY DOLLY DIDN'T GO.

"MAMMA talks funny sometimes," said
Dolly to herself, as she tripped along.
"I don't believe God'll want me to do any-
thing to-day 'cept to have a real good time.
If He does want me to do anything, I hope
He'll tell me real loud, 'coz little girls can't
think of much at picnics 'cept the nice
things."

Dolly had come now to the covered bridge
that crossed the river. She stopped to peep
out for a moment through the great timbers
of the sides, and down into the black roaring
depths below. Just as she reached the other
end and was passing out of the bridge, she
heard a faint sob. Dolly looked everywhere,
and at last, buried by the very edge of the
river, half hidden in the green ferns and tall
flags, she found Bessie Stone, crying as if her
heart would break.

"Why-ee," said Dolly, "what is the mat-
ter, Bessie?"

"Never a word from Bessie, only she cried
harder than ever. Dolly could see she had
started for the picnic. She had a lunch-basket
beside her, and her school-dress and her pink
sunbonnet had been freshly washed and
ironed."

"Come, Bessie," said Dolly, "creeping
down to her, and trying to take her hands
away from over her face. "I heard the teams
comin' when I was on the bridge. We'll miss
'em if we don't hurry."

"Oh, dear, dear, I can't go. I can't go. I
lost my money down through the bridge and
now I'll have to stay at home."

"Run home and get some more," suggested
Dolly.

"Mamma can't give me any, 'coz she's poor.
I lost a shirt for Mrs. Bean and caused
this. I never went to a picnic in all my life,
and I

Review of the Week.

Tuesday, October 9.

—Six of the English Currency Commission favor the gold, and six the bimetallic standard.

—The deflation of Treasurer Bosworth of the Stafford Mill, Fall River, now put at \$20,000.

—Dr. Samuel Kneeland, the well-known naturalist and author, formerly of this city, dies at Hamburg, Germany.

—The embankment of the Yellow River in China swept away; a loss of 800 to 1,000 lives and over \$2,000,000.

—Judge Melville W. Fuller takes the oath of office as Chief Justice of the Supreme Court of the United States.

—Fifty new cases of fever and four deaths at Jacksonville yesterday, making a total to date of 5,205 cases and 265 deaths.

—A complimentary banquet given to Dr. Eben Tupper at Jackson's Hotel last night. About fifty ladies and gentlemen present.

—A suit to be brought by the New York attorney general against the Haverley and Elder Sugar Refining Company to annul its charter for joining the "sugar trust."

—Francis W. Williams, senior partner of an old and extensive hardware and commission house in New York, commits suicide because of losses growing out of the Chicago wheat speculation.

—The Supreme Court of Utah dissolves the Mormon church corporation, and places about a million dollars' worth of property in the hands of a receiver preliminary to its transfer to the United States Government.

—The storm on the 30th ult. at Nookajepi, in Japan, caused the following damage: 5,000 vessels demolished or half destroyed; 5,000 vessels totally lost; 85,000 vessels wrecked, 500,000 persons wounded, injured and receiving public assistance, \$2,000.

—In the Senate, the debate on the Senate Tariff bill opened by Mr. Allison; Mr. Vance replied. In the House, Mr. Mason, of Illinois, makes a vain attempt to have the committee on Banking and Currency discharged from further consideration of its resolution of inquiry into the alleged loaning of public funds to certain favored banks. The conference on the General Deficiency bill agree to the appropriation for the Utah House.

Wednesday, October 10.

—Death of the inventor of Volapuk.

—First snow of the season in this vicinity.

—Montreal threatened with an epidemic of typhoid fever.

—Ninety-three new cases and four deaths from yellow fever in Jacksonville.

—A further sharp decline in wheat, making 10-12 cents a bushel in two days.

—Five and eight-tenths inches of snow fall at Montreal. Inward bound vessels weatherbound.

—Death of Henry Monett, the general passenger agent of the Vanderbilt system, at Yonkers, N. Y.

—Two men and twenty-seven horses burned to death at a fire in Forty-fourth Street, New York.

—German Mediterranean squadron ordered to Zanzibar to protect German residents against the hostile natives.

—The police seize the remaining copies of the *Deutsche Rundschau* which contained extracts from Emperor Frederick's diary.

—The Boston school committee vote that the report of the Boston School Board, by the author, be placed in the hands of the committee on the removal of Swinton's history accepted.

—Tuesday's purchase of bonds, aggregating \$71,243,350, the largest amount purchased in any one day since the issue of the circular of April 17, calling for proposals for the sale of bonds to the Government.

—In the Senate, among numerous measures passed was Mr. Hoar's electoral count bill. The tariff debate was resumed. In the House several bills and reports were disposed of; among others, an appropriation of \$50,000 for carrying out the provisions of the Chinese Exclusion bill.

Thursday, October 11.

—The Emperor William leaves Vienna for Rome.

—Dr. William Pepper refuses to accept pay for his services to the late Gen. Sheridan.

—German bookellers order 75,000 copies of Dr. Mackenzie's history of the case of the late Emperor Frederick.

—Mob violence in Chicago. Attempts to run street cars result in riots. Pistols, stones and clubs freely used.

—Winfield S. Walker, a Somerville painter, shoots his wife, firing two bullets into her body, and seriously wounds himself.

—Henry G. Hotchkiss, of West Haven, Conn., a hitherto respected business man, under arrest for forgery, makes his confession.

—A French fishing vessel ran into during a fog on the Banks a few days ago by the steamer "Queen," and twenty men drowned.

—The *Empire*, the Government organ in Canada, prints a warlike editorial on the relations of the Dominion and the United States.

—Rev. Edmund Dowse, D. D., observes the fiftieth anniversary of his pastoral over the Pilgrim Congregational Church, Sherborn.

—A smash-up occurs on the Newark & Paterson Railroad at Franklin, causing a loss to the company of \$100,000. An engine wrecked and fifteen cars burned.

—The fifth trial of the famous Snow-Alley case decided in favor of Mr. Snow, the jury awarding the plaintiff \$51,000. Col. Ingerson, counsel for Mr. Alley, at once files the customary exceptions.

—A terrible collision between three sections of an excursion train occurs on the Lehigh Valley Railway, near Pottsville, Pa. The number of killed and wounded not known, but the deaths estimated at from 20 to 30.

—In the Senate, Mr. Hale presents the report of the select committee on the operation of the civil service law. The bill allowing the widow of Chief Justice to receive the balance of his year's salary passed. Mr. Bates speaks on the tariff bill. The House accepts the conference report on the Deficiency bill.

Friday, October 12.

—Nearly 300 people injured by the fall of a grand stand at Quincy, Ill.

—Forty-seven new cases and two deaths from yellow fever in Jacksonville.

—Emperor William arrives in Rome and is cordially received by King Humbert.

—Twenty thousand English colliers will strike unless they are granted an advance in wages.

—Three American vessels seized at Algiers have been freed by the Canadians for neglecting customs regulations.

—A fire at the piers of the Standard Oil Company, in Brooklyn, causes a loss on buildings and vessels of nearly \$500,000, besides serious injuries to four men.

—The Senate passes the bill appropriating \$50,000 for the enforcement of the Chinese exclusion law. Messrs. Calum, Vest, Platt and Chace talk on tariff. No session of the House.

—Fifty-seven dead bodies taken from the wreck on the Lehigh Valley railroad at Mud Run. The number injured unknown, but twenty-five were at the Wilkes-Barre hospital, four of whom have died.

—Immense Russian demonstration at Indianapolis. It is estimated that 50,000 strangers were attracted to the city, and the procession contained about 12,000 persons. After reviewing the procession in company with General Harrison, Mr. Blake spoke to a crowd of 30,000 people in the park, and addressed another large audience in the evening.

Saturday, October 13.

—Sixty-two Sioux chiefs arrive in Washington. Cracker bakers at Chicago decide to advance prices.

—Treasurer Bosworth's defalcation now reaches \$45,000.

—Emperor William visits the Vatican and has a private audience with the Pope.

—A bad break in the Cornwall canal occurs, which will prove a serious blow to the commerce of Canada.

—Captain Roulet of the French schooner "Madelaine," sunk by steamer "Queen," files a libel against the steamer.

—At Beaver, Mo., striking coal-miners attack their substitutes, fatally wounding several, and killing the principal mine owner.

—John Wanamaker gains his suit against the government in the matter of duty on silk ribbons, a difference in his favor of 80 per cent.

—In the Senate the tariff discussion resumed. Mr. Hawley declares there is no public interest in the discussion and advises all the Senators to go home. In the House Mr. Fuller's amendment to the Maritime Canal bill passed, but the point of "no quorum" immediately raised.

Monday, October 15.

—Successful launch of the gunboat "Petrel" at Baltimore.

—Over 10,000 people reported drowned by a flood in China.

—Three German sailors killed and eaten by natives in Zanzibar.

—Much indignation in Berlin over the charges in Dr. Mackenzie's book.

—End of the Chicago street car strike, both sides yielding certain points.

—A statue of Shakespeare unveiled in Paris on Sunday with great ceremony.

—Emperor William visits the Pantheon at Rome and lays a wreath on the tomb of Victor Emmanuel.

THE CONFERENCE.

(Continued from Page 5.)

year, and his death was not unexpected. He was fully prepared, and, like Paul, longed to depart and to be with Christ. The funeral services took place in the Greenland Methodist Church, conducted by the pastor, Rev. S. P. Heath.

Rev. J. M. Durrell is hard at work gathering information to enable him to represent the first General Conference District in the November meeting of the Missionary and Church Extension Committee. This is a place of great responsibility, and the New Hampshire Conference is proud that one of her sons is called to fill it.

Claremont District.

Rev. Otis Cole baptized five young ladies at Bristol at the last communion service.

Large congregations and much interest, is the word from Main Street, Nashua. Bro. Armstrong is doing good work.

Concord District.

Mrs. Van Cott has been having excellent success in revival work at St. Paul's, Manchester. Large congregations have been present, and many have professed conversion.

Word just received announces that Rev. Thomas Bell, of Mountbarn, has received and accepted a call from the Congregational Church of Falmouth, Mass., and that he closes his work at Mountbarn, Sunday, Oct. 14. We are sorry to lose Bro. Bell. He was an excellent worker. We shall hope for him large success in his new field.

Presiding Elder Norris and wife have gone to Clifton Springs, New York.

Rev. G. W. H. Clark writes: "I see by your issue of the 10th inst. that your correspondent has been not advised as to the reason for my leaving my charge at Derry, N. H. It may not be out of place for me to say that my reasons for leaving were not that there was any trouble in the church; they were simply that I felt it my duty to leave, that after carefully looking the field all over, it was my deliberate conviction that there was not sufficient financial ability in the church aided by the friends, to sustain two Methodist churches in Derry only one mile from each other—in both only about sixty members. It was after many weeks of earnest prayer that it was settled in my mind that it was not the will of the Great Head of the church for me to remain longer under the circumstances. It was not pleasant for me to leave, but I could not see that I could see but little prospect of accomplishing much for the good of precious souls. To the praise of God I am in good health, and hold myself ready to help brethren in extra revival services when and where desired."

The Upper Coos.—MR. EDITOR: We are so far north and by ourselves, that I thought you would like to hear from us. This is a great country. Looking at the map does not give one a fair conception of the extent and resources that present themselves to the actual observer. It is a land of possibilities, and the near future will witness a marvelous change. The Upper Coos Railroad, running from the Grand Trunk at North Stratford to the Canada line, has given the people a mighty impulse and courage to lift at the wheel of progress. It is now expected that the line will be carried through to the water with the Quebec Central before winter. Summer tourists are beginning to find out that the scenery and health-giving properties of this country are unsurpassed in any part of the country. Our "Dixville Notch" and "Old Man of the Mountain," together with the beautiful surroundings, are a wonder to all that see them. The farms are among the best in the State. Consequently the farmers are thrifty and aggressive. Their homes are well furnished, quite as well as many in the city. Organs and pianos and many other musical instruments may be heard all along the line. The schools, many of them, are supplied with improved furniture, and the best teachers available are engaged. In these parts are a goodly company of graduates from colleges, and the young ladies have had a thorough course at the high and State normal schools. In a word, it is a country of great surprises; for the future we go into the interior, the more beautiful and wonderful it appears.

The great possibilities before the Methodist Episcopal Church are also unsurpassed. The field might be called "missionary," yet the brethren are at work on the plan of self-support, and while the charges in the south, north and east of the field might be greatly helped by the Missionary Society, yet the brethren are by no means discouraged or inclined to complain. There are four churches north of Groton, and we have more than twenty preaching places. Brothers Lynde, Warren, Draper and Holmes have joined hands and hearts for work during the fall and winter. Already there are signs of revival. At South Columbia, where Brother Holmes has charge, on a recent Sabbath seven were baptized and two received into full communion. After the sacrament of the Lord's Supper an inquiry meeting was held, and seven others decided to leave the world. Among them were those that have lived a profligate life, and since then others have sought the Lord. On Sunday, Oct. 7, seven or eight were baptized, some by sprinkling, others by immersion. At Piper Hill, Tuesday afternoon, Sept. 25, at the close of a preaching service when the invitation was given, eight decided for God and eternal life. At North Hill, where we have a regular preaching place in the old church, several have manifested a desire to seek the Lord. At Colebrook several are inquiring the way of life. There the brethren have organized for work in church and school districts. The vestry of the church has been put in excellent order. It is hoped that ere long there will be a glorious ingathering of souls. At East Columbia and East Colebrook, Brother Draper is working with might and main. The congregations at both his charges are in hearty sympathy with the pastor and the support of the work. At Pittsburg and Cannon, Vt., under the labors of Brother William Warren the work of the Lord is prospering, and

Brother Warren and his new wife and people are expecting to see glorious things. This field is very large and difficult to reach, but he has the courage of his conviction and expects to compass the land and find the last man.

Colebrook can now look with hopeful expectation to the land beyond the sea, for we have now one of our own number and one of our best workers on her way to the mission field in Japan. Miss Mary A. Danforth was educated in the public schools, and graduated in the classical course from the Seminary and Female College at Tilton, N. H. She has taught fourteen terms in the district school with great success. She was also a teacher in the Sunday-school and a member of the choir. She has gone out from us with the good wishes and regrets of the people. On Wednesday evening, August 29, the churches in the vicinity of Colebrook united with the church in tendering her a reception. The service was a very happy one. Miss Danforth goes out under the auspices of the W. F. M. S. The prayers of the people are requested for the work of the Lord in these northern parts during the present season, that a gracious work of grace may spread through the entire field, for the glory of the Master and the salvation of the Lord.

VERMONT CONFERENCE.

Montpelier District.

At the recent session of the State W. C. T. U., Sister Phoebe Stone Beaman, of Barre, was re-elected secretary. Besides the very efficient work which she has performed on this line during the year, she has been a member of the district secretary of the W. F. M. S. and has made handsome of pastoral calls with her husband.

The three Christian Endeavor Societies in Montpelier unite in holding a mission Sabbath-school in the neighborhood town of Berlin—a good example for other societies in other towns to follow.

The Preachers' Meeting at Williamstown, held Oct. 8-10, was a great success. More than the usual number of preachers were present, and most of those who were down on the programme filled their parts, careful study having been expended in the preparation of the articles. The following brethren on the district were present and participants in the meeting: A. H. Water, W. J. Kidder, and A. H. Hinkley of Northfield; L. L. Beaman, of Barre; S. H. Tucker, of Gaysville; H. Webster, of Waterbury Center; O. D. Clark, of Marshfield; C. H. Farnsworth, of Plainfield; H. A. Bushnell, of Groton; Presiding Elder Truax, of Montpelier; S. C. Vail, of Topsham; J. E. Knapp, of Cabot; F. W. Hamblin, of Williamstown; H. A. Spencer, of West Randolph; and W. R. Davenport, of Waterbury. A pleasant feature of the meeting was the presentation of an essay on "The Welsh Psalmist," by Rev. J. Jones, the pastor of the Congregational Church at Williamstown. Mr. Jones is a native of Wales, and a young man of unusual promise, and his essay was listened to with much pleasure. Several of the brethren on the district were detained from the Preachers' Meeting on account of sickness in their own families, or funerals in their charges. Bro. J. O. Shorburn, of Montpelier, reported that his whole family was sick, and that one of the children was having a fight for life. Special prayers were offered for this case. Of special pleasure to the meeting was the address on "Christian Education," which was delivered by Prof. Bishop of the Seminary. The Professor spoke for an hour, and closely held the attention of the audience for the entire time. It was an able presentation of the need and value of Christian education, and of the work which the Seminary is doing to meet that need. He reported an enrollment of 211 students, with more to come, and a larger number of students taking instrumental music than for more than a decade.

The members of the Band and Ethical Societies of the Seminary gave a reception to students and invited friends on Friday evening, Oct. 12. The occasion was very enjoyable.

The editor of this paper gave a very interesting and instructive address at the Preachers' Meeting at Williamstown on Tuesday evening. It was an address which showed research, breadth of thought, and comprehension of the needs of the church at the present. It will do no little to increase the circulation of the *HERALD* in this district.

Rev. S. L. Hedges, of Springfield District, has been visiting friends at Northfield.

At both Marshfield and Plainfield, Sunday, Oct. 14, was observed as W. C. T. U. day, sermons being preached before the local unions by the Methodist pastor at each place.

The ladies of the different Montpelier churches unite in holding a prayer-meeting on Wednesday evening. This succeeds in drawing the churches nearer each other and in preparing the way for a revival.

The next Preachers' Meeting on the district will be held at Northfield. This charge wished the next session of the Conference to be held there, but will try to be content for the present with simply a Preachers' Meeting. By the way, the official members of this church recently told Bro. Webb that he might expect a Sunday-school during his visit to New York and Brooklyn, if he would consent to return another year. So that in Vermont as well as elsewhere, the fourth year is being attained.

The Preachers' Meeting at Williamstown is being followed by a series of meetings in which Pastor Hamblin is aided by Presiding Elder Truax.

Springfield District.

A profitable meeting of the Springfield District Ministerial Association was held at Springfield, commencing on the 8th inst., and continuing through the two successive days. Dr. Parkhurst occupied the first evening, giving his address on "The Methodist Press," which was listened to with much interest by a good audience. The following resolution, which was unanimously adopted on the last day of the session, will indicate the estimate which the preachers put upon the address:—

Resolved, That as an Association it has afforded peculiar pleasure to have the opportunity of greeting Dr. Charles Parkhurst, editor of *ZION'S HERALD*, at the present meeting of our Association, and to have been privileged in listening to his very inspiring address on "The Methodist Press." Alike honorable to the Association and to the editor of the *HERALD* in all its utterances, yet we are decidedly of the opinion that *ZION'S HERALD*, being the recognized organ of New England Methodism, and under its present management being conducted with marked ability by a former member of the Association, is worthy of being commended to our people as having the prior claim upon their attention and patronage as compared with any other of our church papers, and we therefore urge our people to support it by their subscription and by their circulation during the coming weeks to secure for the

HERALD a largely-increased circulation among our people.

Including Rev. H. W. Worthen, of the St. Johnsbury District, whom we were glad to see at our meeting, there were thirteen ministers present. C. F. Partridge was appointed secretary and treasurer for the year ensuing. Papers were read by W. S. Smithers, R. Morgan, J. Hamilton, J. S. Little, C. M. Carpenter, C. F. Partridge, and P. D. Handy. An address was given by L. A. Tucker on the late General Conference: "What It Was, and What It Did;" and sermons were preached on Tuesday and Wednesday evenings by C. F. Partridge and R. Morgan. Those in attendance regarded the meeting as being more than usually profitable. The papers were good, and the criticisms free, though very kind in spirit. It was felt that those who through indifference absent themselves from these association gatherings, do themselves and their brethren a great wrong, and an earnest resolution was passed which in due time will reach all the preachers in the district, which it is hoped will lead to greater faithfulness with respect to the matter. The devotional part of the exercises was characterized by unusual fervor, and ministers and people were quickened and refreshed in spirit. Some things were said in the free discussions which were had on some of the subjects, which ought to reach other ears besides those present at the meeting. Our book agents, if present, would have learned that the pastors have some ideas in relation to our denominational literature not wholly in accord, it may be, with their own, which perhaps they might do well to consider. Even the good editor himself, had he remained long enough, would have learned that in the judgment of some who listened with delight to his able address last Monday evening, there is another side to the subject upon which he grew so eloquent. Since the days when Mark Trafton carried a small book depository in those historic "Saddle Bags" and did so thriving a business, marked changes have come in the times, and in the condition of the people; at least so some thought, and were not backward in expressing the same.

Resolutions of sympathy with our Brothers Forrest and Hough and their families in their recent bereavements, were adopted by the Association, and copies ordered to be sent to them each by the secretary. Limited space forbids their insertion at this time, as also it does the giving of a detailed report of the meeting in the order of the business which was done. The next meeting of the Association is to be held at Hartland, the time to be fixed by the committee.

The wife of Rev. C. W. Morse, pastor at West Fairlee, died suddenly at the parsonage, Saturday morning, Oct. 13.

Sunday School Convention at Fitchburg.

The eighth annual convention of the Central Massachusetts Sunday-school Union began October 1 in the beautiful new church at Fitchburg. After devotional services, Rev. J. W. Lindsey, D. D., spoke on "The Importance of Bible Study." Mrs. Lizzie C. Roath followed him with "Practical Words to Fathers and Mothers."

The next morning opened rainy, but the clouds at length broke away and the sun came with his cheering presence. The day, however, alternately with clouds, rain and sunshine, seriously interfering with the attendance at the convention. Notwithstanding this fact, it was an interesting and successful meeting of Sunday-school workers. Words of welcome were given by Supt. Charles Putnam, of the Fitchburg school. President Blake conducted the opening devotional services; Rev. Wm. Merrill, of Maynard, offering the opening prayer.

The first address was by Rev. E. P. King, of Andover, who emphasized in a practical way "The Use of the Bible in Sunday-school Work." Brother King was followed by A. A. McLaughlin, of Worcester, superintendent of Webster Square school. He spoke on "Gleanings." The giants in Sunday-school work are, "I can't," "I am too busy," "I am too poor," and "I am too ignorant." The third address was by Mr. Alfred Clifford, chorister of Grace Church, Worcester, on "Music in the Sunday-school." It was the same paper given at Millbury two weeks before, and repeated here by request. A motion was carried that this paper be published in *ZION'S HERALD*, the mover not knowing that a similar motion had prevailed at Millbury. Rev. W. N. Richardson gave a carefully-prepared paper on "The Possibilities of Childhood." The question-box was then passed, and the convention adjourned to the evening session.

The first thing in the afternoon, after devotional services, was the report of the president, secretary and treasurer, which were accepted, and the annual election of officers for the ensuing year. The following named persons were duly elected: President, Ira G. Blake, of Worcester; secretary and treasurer, Rev. F. A. Everett, of Lunenburg; vice-presidents, A. A. McLaughlin, of Worcester; S. N. Davis, of Lunenburg; W. F. Sanford, Webster; Volney Piper, Davenport; Howard G. King, North Brookfield. Executive Committee.—Rev. J. W. Lindsey, D. D., Rev. G. S. Chadbourne, D. D., Rev. Henry Dorr, Worcester, Charles Oliver, Fitchburg, L. T. Jeffs, Hudson, J. H. Harrington, Lunenburg, Mr. Spaulding, Ayer, F. A. Rich, Barre, and the superintendent of the Southbridge M. E. church.

The first paper in the afternoon was by W. F. Lawford, of Windham: "Does the Sunday-school Derive from the Preaching Service?" In his opinion it did not. Mr. N. N. Davis, in a graphic way, spoke on the effect of home training. Messrs. Clifford, Blake, Dearborn and Everett sang with much effect, "Throw Out the Life Line." It was found that out of fifteen schools represented, fourteen are in the red school shoe in the world, and the last school shoe in the world is at Millbury. Mr. Davis, in a graphic way, spoke on the effect of home training. Messrs. Clifford, Blake, Dearborn and Everett sang with much effect, "Throw Out the Life Line." It was found that out of fifteen schools represented, fourteen are in the red school shoe in the world, and the last school shoe in the world is at Millbury.

At 3:45 Mrs. Lizzie C. Roath, of Worcester, taught in her model way a large class of young people and children. All were delighted and profited.

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